K. 16.

MERCY

In the midst of

JUDGMENT,

WITH

A GLYMPSE of

OR

A GLANCE on

LONDON'S

GLORIOUS RESURRECTION,

Like a *Phœnix* out of it's Ashes.

Delivered in a Sermon Preach'd at St *Dunstans* in the *West*, *Sept.* 2. 1669. Being the day of Publick Fasting and Humiliation, in consideration of the late Dreadful Fire.

By CHR. FLOWER, Master of Arts, and Rector of St *Margaret Lothbury*, *London.*

LONDON,

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608.81

To the Right Honourable Sir *Samuel Starling* Knight, Lord Mayor of the City of *London*, and the Honourable Court of Aldermen.

Right Honourable,

THrough *the* Conduct *of Divine Providence having attain'd the* place *of my Nativity, ſome few days before the* Anniverſary Faſt *for that* Dreadful Fire, Nigro Carbone Notandus, *which cannot be* markt *with too* black *a coal*; *being deſir'd by a* Reverend *Brother of mine in the* Miniſtry *to Preach for him on the fore-mentioned day*, never *to be forgotten : Though my* unpreparedneſs *for ſo great a* Task *might have furniſhed me with a* denyal, *yet I entertain'd the* motion, *having only that of the* Divine Proverbialiſt *to* Apologize *for my* Preſumption (*if it may merit ſuch an* Appellation) * *The* preparations *of the heart are in* man, *but the* Anſwer *of*

* Pro. 16. 1

the tongue is from the Lord. *Having ſpoke a* word *in ſeaſon, as it was thought, and being* deſir'd *to Publiſh it; how could I, having received ſo* great *a* wound *in my Temporals, but* ſhelter *my* ſelf, *and this* weak Birth *of my Brain under* your Honours Patronage, *Thoſe* Stars *of the* greateſt Magnitude *that* ſhine *ſo* bright *in the* Firmament *of the* Metropolis *of this* Nation, *whoſe* care *and* vigilancy *hath been ſo* influential *to the carrying on of the* re-edifying *of it even to* Admiration; *That a* City, *ſo* great *a City ſhould be* burnt *down in* three days, *and* re-built *in reſpect of the* Diamond *in the* Ring *of the Ornamentals of it, the* Royal Exchange, *and in reſpect of the* chief Streets *of it, within the ſpace of* three *years* (*I had almoſt ſaid* two *years*) *and a* little *more*; *this cannot but* create *wonder in all that ſhall either* ſee *it, or* hear *of it*: *As if that in the* * Cap. 41. 6, 7. *Prophet* Iſaiah * *were now fulfill'd in a good ſenſe*, every *one* helped *his* Neighbour, *and* every *one ſaid to his* Brother, *be of* good *courage*; *So the* Carpenter *encourag'd the* Gold-

Goldſmith, *and he that* ſmootheth *with the* Hammer *him that ſmote the* Anvil, *ſaying, it is* ready *for the* Sodering, *and he faſtned it with* Nails, *ſo that it could* not *be moved. And think it no* ſmall *thing to be* inſtruments *in* Gods *hand to make up thoſe* Breaches *in our* Ruinated Jeruſalem, *which our* ſins *have made. You may ſuppoſe me,* Noble Senators, *if you pleaſe, to preſent you with a* Sprig *of* Roſemary *in one hand, and a* Branch *of* Laurel *in the other, or if you will, to preſent you with the* City *in its* Ruines *and* Aſhes, *and like a* Phœnix glorioufly *riſing out of them. May it* never *be ſaid, that the* Re-builders *of it held a* Trowel *in one hand, and a* Sword *in the other, but may a* Continuation *of Peace* Crown *the endeavours of* all *thoſe that are employ'd in ſo Noble an Enterpriſe. This is his hearty, and daily Prayer, who is*

Yours Honours moſt humble
Servant in Chriſt,
Chr. Flower.

MALACHI IV. 5.

And behold I will ſend Elijah *the Prophet, before the Coming of the Great and Dreadful Day of the Lord.*

SOME there are that underſtand theſe words of the firſt Coming of Chriſt in the Fleſh, which though it was a Day of Salvation to God's People, yet to others it was terrible. But I ſhall treat of them at preſent as they relate to the day of Judgment. And if we conſult the anſwer which the Angel gave to *Eſdras*, enquiring of him about the day of Judgment, we ſhall find this to be part of it; *And there ſhall Fires break forth in many places.* I hope then I need not Apologize for my ſelf, becauſe I have made choice of this ſubject, as if a Word not in Seaſon.

Now the two Columns on which I intend to build the Structure of my enſuing diſcourſe, are only the two Epithetes here in the Text given by the Holy Ghoſt to the Day of the Lord; of which I ſhall ſpeak firſt ſeverally, and then jointly in the Application.

The day of the Lord is here ſtiled, *Dies magnus*, the Great day, and that not without great reaſon: For then there ſhall be ſuch a Convention, ſuch a huge meeting as never was before that day, and never will be after it.

For 1. Chriſt ſhall come from Heaven *with Power and great Glory*, as he himſelf expreſſeth it, *Luke* 21. 27. Saint *Paul* ſays as much, *Titus* 2. *ver.* 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* The firſt coming of Chriſt was in Humility. The ſecond time he ſhall come as the Great God with Power, and great Glory. All things ſhall be ſubject unto him. He ſhall have his feet upon the neck of all Rule, of all Authority, and of all Power: And the knees of all things in Heaven, in Earth, and under the Earth ſhall *bow down* to him: and every Tongue *confeſs* him to be the Lord, to the Glory of God the Father, as Saint *Paul* hath it, *Phil.* 2 11.

2. All the Angels ſhall be preſent, attending like ſo many Courtiers upon him; for he himſelf hath ſaid it, *The Son of man ſhall come in his Glory, and all the Holy Angels with him*, Mat. 25. He ſhall not leave one behind him in Heaven. The vaſt Regions of the Air that that multitude muſt needs fill! Oh what a brave, glorious, great day muſt that needs be, when ſo many *glorious Suns* ſhall ſhine in the Firmament, and among, and above them all Chriſt the *Sun of Righteouſneſs*! Some think the Angels at that day will bear him aloft with their natural ſtrength as on their ſhoulders, that his Glory and Power might be the more viſible to the greater terrour of the wicked.

3. All the Elect will be preſent with him in glorious glorified Bodies, as his Children, and deareſt Friends, according to that Prophecy of *Enoch*, mentioned by Saint *Jude*, *Behold the Lord comes with ten thouſand of his Saints*: that is, with an innumerable company, who together with Chriſt ſhall judge the world.

4. Be-

4. Before him on that day ſhall be gathered all Nations, *Mat.* 25. 32. even as many as ever were born into the world from the beginning to the end of it: Then ſhall *Adam* ſee all his off-ſpring at once, none ſhall be exempted from appearing at this general Aſſizes; neither ſhall any appear by Proxy, but every one in perſon; neither ſhall men only, but all the Legions of the Devils, how many ſoever they be, they ſhall then appear, and that (as it is thought) in a corporeal ſhape to be ſeen. Lord! what a great, wonderful, ſtupendious ſight muſt that needs be, to ſee the whole Hemiſphere above embroidered with Saints and Angels reaching unto Heaven; and beneath an innumerable multitude of the Damned covering the face of the Earth far and near, howling, and weeping, and ſighing: but in the midſt of theſe two vaſt Bodies wonderfully rallied together, Chriſt the Judge. Ought not this to be ſtiled a *Great day*? who ever ſaw at any time ſuch a Convention, ſuch a Meeting, ſuch an Aſſembly? Great, confeſſedly great will this day of *Jeſreel* be, that is, of the Seed of God; for Chriſt ſhall then ſeparate his Seed from the Seed of the Devil. As in an Amphitheatre, ſuch as the *Romans* had, innumerable ſpectators ſate round about it above, and below on the floor were the poor perſons condemned to be devoured by Beaſts, ruefully expecting them to be turn'd looſe upon them. Thus all the Saints will be as ſo many ſpectators plac'd in the Region of the Air above; but on the Earth the Damned that are by the Devils (when the ſentence ſhall be given) to be drag'd to Hell.

2. It may be call'd the *Great Day*, becauſe on that day buſineſs of the greateſt Concernment ſhall be Tranſacted. Not about the Affairs of one ſingle Empire, or of ſome certain Kingdoms, but the work of *that day* will be about the buſineſs of the whole World: About the chiefeſt and eternal Good, about the chiefeſt and eternal Evil. At *that day* it will be known what condition every particular per-

ſon ſhall abide, and continue in to all Eternity. For then *as the Tree falls, whether toward the South, or toward the North, in the place where the Tree falls there it ſhall be,* Eccleſ. 11. 3. which denotes an Eternity of Bliſs or Torment.

3. It may be call'd the *Great Day,* becauſe that day will comprehend the *paſt days* of all Ages: it will be as a Recapitulation of *all days,* from the firſt day that ever dawn'd; and on it, as in the laſt Scene of a Comedy, whatſoever at any time was acted on the Stage of the World, ſhall then be exhibited to view.

1. For all the actions of mortals ſhall be laid open, and ſurvey'd as at one view. There is not an idle word, but we ſhall give an account of it, *Mat.* 12. 36. Saint *Paul* goes ſomewhat farther then this, *Rom.* 2. 16. In that day God ſhall judge, τὰ κρυπτὰ τῶν ἀνθρώπων. The ſecrets of mens hearts.

2. Thoſe Thoughts, Words, and Actions ſhall be examined by Chriſt—

Quem latebit nil occultum,
Nec relinquet quid inultum;

as one hath it: Who will ſuffer no Perſon, or Thing to eſcape his moſt exact Scrutiny.

3. Every one ſhall be rewarded by Chriſt according to what he hath acted in the Fleſh. Then the Lord will open his Treaſures both of Rewards and Puniſhments, which he heaped up together till *that day*; then to be diſtributed; hence is that, *Deut.* 32. 32. *Is not this laid up in ſtore with me, and ſealed up among my Treaſures?* A Treaſure, you know, is a great heap, or heaps of Money that hath been a great while a gathering; and ſuch are the actions of men, and the deſerts of them lockt up from the beginning of the world in the mind and memory of Almighty God, which he will open on that day, and reward every one according to his doings. Saint *Peter* calls this

day

day the *day of Reſtitution* of all things, ſaying, that the Heaven muſt receive Chriſt, ἄχρι χρόνων ἀποκαταστάσεως πάντων, till the times of Reſtitution of all things, *Acts* 3. 21. meaning, he ſhall then reſtore whatſoever any committed to him, or depoſited as in his hand. The Apoſtle uſing that Expreſſion, minds me of *Razis*, of whom we may read in the 2. Book of *Machabees*, Chap. 14. who that he might animate and encourage the *Jews* to ſtand for their Laws, fatally wounded himſelf being over-zealous, rather then he would give himſelf into the hands of wicked men; ſo when his blood was utterly gone, ſaith the Hiſtory, he took out his own Bowels with his hands, and threw them upon the People, calling upon the Lord of Life and Spirit, that he would reſtore them again unto him, *viz.* at the laſt and *Great Day*, and ſo he dyed. The ſame reaſon holds for evil actions, witneſs that expreſſion of Saint *Paul*; *Rom.* 2. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath. Now in treaſuring, as one hath well obſerved, there is, 1. A *laying in.* 2. A *lying hid.* 3. A *bringing out* again, as there is occaſion. Thus wicked profligate perſons, while by following of their Luſts they think they do ſomewhat to the furthering of their happineſs, they ſhall in the end find, *pro Theſauro Carbones*, inſtead of other Treaſure, hot burning coals. And if it will be thus, what is there hid that ſhall not be made manifeſt, that it may have its reward? The Adulterer who waits for the twilight, and to whom the morning is as the ſhadow of death, ſhall in *that day* be manifeſt at Noontide to the view of Men and Angels; and if his being known here puts him in the terror of the ſhadow of death; how terrible ſhall *that day* be to him, when what he hath done in ſecret ſhall be proclaimed on the houſe top!

4. It merits to be call'd the *Great Day*, becauſe it will be a day of the greateſt combat and conqueſt. For behold, ſaith the

the Lord, by the Prophet *Joel*, *In thoſe days, and at that time, I will gather all Nations, and will bring them down into the valley of* Jehoſaphat, *and will plead with them there, Joel* 3. 2. Behold here the Warriour, and the Triumphant Conqueroun. But with what Weapons will he wage War? I anſwer, with no other then the two edg'd Sword of the Word of his mouth, with which he will object againſt the wicked their abominable ingratitude; ſo that they ſhall have nothing to ſay for themſelves, no more then he in the Goſpel who had not on his wedding garment; 'tis ſaid of him, he was ſpeechleſs, *Mat.* 22. Suppoſe we Chriſt ſitting in the Air near *Jeruſalem* judging the world there where himſelf was judged, and uſing this, or the like language.

Behold me ſitting over againſt that place where firſt I labour'd, and began my Paſſion; here, here in *Gethſemani* I did ſweat blood for you; here I was betray'd, and taken, and led like ſome notorious Thief, or Robber into the City, where I was hurried from one Tribunal to another, ſcourg'd, buffeted, abuſed, and at length unjuſtly condemn'd; after that, lugging my Croſs, I came to Mount *Calvary*, where I was Crucified for you. Behold the very place where hanging between Heaven and Earth, (being plac'd between two Thieves) I offer'd my ſelf a Sacrifice for you to the Father: you *Pilat* can witneſs this, and you *Herod*, *Caiphas*, *Annas*, *Judas*, and ye ô *Jews* that opened thus like a pack of Blood-hounds upon me, Away with him, away with him, he is not worthy to live; Crucifie him, Crucifie him: Heaven and Earth can witneſs as much, for the Heaven that was darkened, all the face of it, and the Earth opened, and did cleave aſunder the moſt rocky part of it: Nay, theſe very ſcars that your eyes ſee in my body teſtifie no leſs: After this being riſen from the dead, I aſcended up into Heaven from this very Mount of *Olives*, in the publick view of my Apoſtles and many other Diſciples, to ſhew that I came down from Heaven for your

your Salvation, and my Embaſſy being done was to return to my Father. The Angels at my Aſcenſion were heard to ſay, that I ſhould ſo come in like manner as you ſaw me go into Heaven; and I my ſelf ſpake of it to *Caiphas*, the chief Prieſts, and the *Jews*, uſing this very Language; Ye ſhall ſee the Son of man ſitting on the right hand of Power, and coming in the Clouds of Heaven: why then did ye not credit ſo great, and ſo good Teſtimony? Behold now my condition is chang'd with yours, ye ſate once as Judges, and I was the Priſoner at the Bar, now ye are the Malefactors, and I am the Judge; ſee my hands and my feet, that it is I my ſelf; ſee the very holes that ye dig'd with your inſtruments of cruelty in this Body of mine. Theſe like ſo many mouths cry out againſt you, theſe accuſe and condemn you: go ye unworthy Wretches, ye Chriſt-Killers, get ye packing into unquenchable fire; and ye ô *Infidels*, *Turks*, and profligate *Chriſtians*, who know theſe things, or might have known them, but ye have neglected, but ye have deſpiſed, and contemned whatſoever I did, and ſuffer'd; ye accounted the Blood of the Covenant an unholy thing, ye choſe rather to follow the dictates of your own Luſts then of my Law: ye preferr'd Riches, and ſenſual Pleaſures, and momentary Preferments, before Eternal Salvation promis'd by me; ye made a mock of me when I threatned Eternal Torments: now ye ſee him whom ye have deſpiſed, now ye find my words to be more then wind; my Threatnings not to be vain, but true; my Promiſes not to be Chimera's, but realities; now ye experience your Delights and Dignities, and ſinful Pleaſures ye ſo much magnified, to be vain and fallacious: now ye ſee how fooliſh, and ſottiſh, and ſenſeleſs ye have been in your love; ye now lament and bewail with a paſſionate wringing of your hands, and beating of your breaſts, but too late, and therefore all in vain. Go therefore ye Wicked, go ye Ingrateful, go ye Infidels, go ye Curſed into everlaſting Fire prepared for the Devil and his Angels;

gels; but for you my Apoſtles, who ſaw me in this place Condemn'd, Scourg'd, Crucifi'd, Murther'd, and yet believ'd in me, followed me throw the ſame Red Sea of Blood; and you Apoſtolical, and Religious Perſons, who did contemn the world, and were not aſham'd of my Croſs, eſpous'd my Poverty and Humility, propagating my Doctrine and Faith throughout the whole world: and as for you, O ye Faithful ones, who did believe in me your Redeemer, hope in me, love, worſhip, and obey me, leading a life worthy of me, a ſober, righteous, and a godly life, who did look for that bleſſed hope, and this my ſecond coming to judgment; Come ye, come ye my Elect, come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the world. That then muſt needs be a *Great Day* that determines buſineſs of ſuch great Concernment.

5. It may be ſtil'd the *Great Day*, becauſe that day will put an end to the world, will put a period to time, to troubles, and all kind of impieties, and to all the labours and endeavours of men. Thus thoſe days among the *Romans* were call'd *Great Days*, which did put an end to great and grievous Troubles: *Alexander* got the Appellation of *Great* in that he won ſtrong holds, and ſlew the Kings of the Earth, ſo that the whole world ſtood in awe of him, it was huſh and ſilent, but that ſilence continued not long, but till his death, which ſoon came to paſs. But Chriſt the King of Kings in that *Great Day*, when he hath deſtroy'd all the wicked, he ſhall impoſe a perpetual and univerſal ſilence on the whole world. Then the Heavens ſhall be ſilent becauſe their motion ſhall ceaſe, and ſo conſequently the viciſſitude of day and night, winter and ſummer muſt ceaſe too: The motion of the Elements ſhall ceaſe, and ſo conſequently Clouds, Winds, Rain, Hail, Tempeſts, and Earthquakes will be no more: All Creatures will be ſilent, becauſe there will be none to make any diſturbance: All the Studies,

Arts,

Arts, Diſciplines, Deſires, Quarrels, and Contentions of Men will be ſilent, becauſe all things that were in motion will obtain their period; methinks our Saviour pointed at this (as it were) with his finger; for when he read that place in the Prophet *Iſaiah*, which runs thus, *The Spirit of the Lord is upon me*, &c. to Preach the acceptable year of the Lord; *Et Diem retributionis*, and the Day of *Retribution*, 'tis ſaid, he clos'd the Book, *Luke* 4. 18. hinting thus much to us, that in that *Great Day* of Reſtitution, or Retribution, all things ſhall have an end, and the Heavens be roll'd up like a Book or Scroll once more. This Day of the Lord it may be ſtil'd the *Great Day*, becauſe the beginning of that *Great Day* call'd Eternity: A Type of which Day we may read of in the Book of *Joſuah*, Chap. 10. when *Joſuah* that he might purſue his Enemies to purpoſe, caus'd the Sun to ſtand ſtill: The Sun and Moon ſtood ſtill the ſpace of one whole day, ſo that one day was as long as two, ſaith the Son of *Syrach*; there was no day like that, before it or after it, ſaith the Holy Ghoſt, *Joſuah* 10. 14. Thus when Chriſt ſhall encounter his Enemies, he will make the Sun and Moon to ſtand ſtill till he hath reveng'd himſelf upon them: But becauſe that vengeance is to be Eternal, the Day muſt be Eternal too: I may adde, as in the Day of *Joſuah*'s victory one part of the Heaven was always bright, and the other dark; thus in *that Day* it will be eternally light to the Elect, but as long darkneſs with the Damned: What ſhall we think thoſe People thought in the time of *Joſuah*, who in the oppoſite part of the Heavens had ſo long night, with what a deal of perplexity did they expect day? and if ſo, what will an Eternal night be? but if to an Eternal Night be added an Eternal Priſon, everlaſting Hunger, and Thirſt, a never-dying Worm, an Eternal Stink, an Eternal Horrour, Eternal Weeping, and Wailing, an Eternal Fire, and whatever miſery the mind of man is able to think of: *Qualis illa nox erit!* Tell me,

if you are able, what a Night that will be? Good reason then there is that *this Day* of the Lord spoken of here in my Text should be stylʼd *Dies Magnus*, the Great Day.

That which remains for me to shew you, is, in what respect it will be Terrible, or Dreadful. *Behold I will send you* Elijah *the Prophet, before the Coming of the Great and Dreadful Day of the Lord.*

Certainly, Beloved, the Dreadfulness of *that Day* will consist chiefly in the Judge: As,

1. In his *Dreadful coming* to Judgment, which Saint *John* therefore ushers in with an *Ecce*, *Rev.* 1.7. *Behold he comes with Clouds, and every eye shall see him*: The Royal Chariot then of this Judge will be a Cloud: But what kind of Cloud think you? such a one as was that, which defended the *Israelites* from extremity of heat in the day, and gave them light by night? Or like that little Cloud in the days of *Elias*, no bigger at first then a mans hand, which increasing brought rain to the parched Earth? certainly no: The Clouds that are for this service will not be such as our eyes may often behold, coasting about the Regions of the Air as they are driven by the Winds, and employing themselves to the refreshment of the Earth; but stormy tempestuous Clouds breathing Fire, and casting forth hot Thunder-bolts: hence is that, *Psalm* 50. 3. *Our God shall come, and shall not keep silence, a* Fire *shall devour before him, and it shall be very tempestuous round about him*: Not before him only, but, which is very observable, round about him, lest the wicked should hope to escape by creeping behind him. That was a terrible Tempest I read of that befel *Alexander* the Great, and his Army marching into the Country of *Gubiza*, when by reason of continual Thundring, and Lightning with Hail-Stones, and Light-Bolts, the Army was dis-ranked, so that they wandred many

many ways: but alas that was nothing to the rout that will be at the coming of this Judge; Saint *Paul* in his firſt Epiſtle to the *Theſſalonians*, Chap. 1. 8. he ſays that he will come in flaming fire, taking vengeance on them that know not God; 'tis true, our Saviour hath appeared comfortably to his, though over-ſhadow'd with a Cloud, as at his Transfiguration; but when he comes in a warlike manner againſt his Enemies, as he will do then, his appearance muſt needs be Dreadful.

2. This *Dreadfulneſs* will conſiſt in his being *known*, *Revelations* 1. ver. 13. we may read of one in the midſt of the ſeven Golden Candleſticks like to the Son of man, which ſhews that Chriſt the Judge of the world will be ſo manifeſt as to be acknowledg'd: Then there ſhall be no conteſt about him, as whether he be *Elias*, or *Jeremias*, or the *Baptiſt*; ſuch queſtions as theſe ſhall then be put out of queſtion. Neither ſhall he come obſcurely, as when he came firſt in the fleſh: But why is he ſaid to be like the Son of man only, and is not call'd the Son of man, as he was call'd when he liv'd on Earth? becauſe, ſaith one, *Sicut in Chriſto aliquando Divinitatis ſuæ gloriam velabat Humanitas*, &c. As the Humanity once obſcur'd in Chriſt the Glory of his Divinity, ſo now the meanneſs of his Humanity will ſeem to be ſwallow'd up of the Glory of his Majeſty; as then at firſt he appear'd ſo meanly, that little or nothing of his Divinity externally ſhew'd it ſelf, ſo at his coming to Judgment he will appear ſo ſplendent, and glorious, that he will be believed by all to be the Son of God. Suffer me here a little to expoſtulate; If powerful *Herod* fear'd him lying in the Manger, will he not be much more fear'd ſitting upon his Throne? If the Buyers and Sellers were drove out of the Temple by him having a ſcourge of ſmall cords only in his hand, who ſhall ſtand before him puniſhing to death

with Scorpions? If he ſo ſtun'd a whole Troop of his Enemies in the Garden at the ſpeaking of one word, that they fell backwards, what Terror will it be to hear him pronounce the laſt Sentence of Damnation? What amazement and ſhame will take hold of them who either believ'd him not to be God, or did not believe in him aright, or honour'd him not with a good life, who yet confeſs'd him to be God with their lips? Then *Herod* will look upon him with aſtoniſhment as the wiſeſt, whom when on Earth he did cauſe to be gorgeouſly attir'd like a fool, on purpoſe to laugh at him, and deride him. Then *Caiphas* will behold him coming in the Clouds of Heaven, as he himſelf told him to his head, whom therefore he did pronounce a Blaſphemer. Then will *Pilate* ſee him whom he expos'd to the People to be ſeen, nay, deliver'd up to their bruiſh will. Then will the *Jews* know whether he was their King whom they deny'd; and then ſhall all wicked wretches, who ſaid in the pride of their hearts, *Nolumus hunc regnare*, we will not have this Chriſt to Reign over us, ſee him Reigning over them, and Arraigning them both as King and Judge.

3. In the *Authority*, and *Power* he ſhall be inveſted with, ſhadow'd forth by the Garment he was cloath'd with, which reach'd down to his feet, *Rev.* 1. 13. Kings, ſaith the Proverb, have long hands, but they are not ſo long, but ſome ſometimes eſcape unpuniſh'd in ſome blind places of their Kingdoms. From this Judge there is no ſhifting; every Tranſgreſſion, and Tranſgreſſor from him ſhall receive a juſt recompence of reward; even thoſe Corruptions that are moſt inward, and lye up in the heart of the Country, as it were; thoſe Pollutions, not of fleſh only (that is, worldly luſts, and groſs evils) but of ſpirit alſo, more ſpiritual luſts come within his cognizance: He eyes not only the act but the intention.

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4. The *Dreadfulneſs* of *this Day* of the Lord conſiſts in the *rigorouſneſs* of the Judge. 'Tis true, he is ſaid to be girt about the paps with a golden girdle, but this denotes ſeverity as well as mercy: The pardoning of the Thief on the Croſs; the long waiting for the Converſion of the *Jews*, and the patience of his which we daily exerciſe, ſhews that he hath paps; But a time will come, I mean, the *Day of Judgment*, when he will ſhut up his boſome, and girt it cloſe about with a girdle of gold, to ſhew the juſtice of ſuch a proceeding, they being deſervedly deſpis'd then, who deſpiſe him now when he offers the milk of Grace, and Mercy unto them.

5. In the *Equity* of the Judge this *Dreadfulneſs* will conſiſt; his head, and his hairs, 'tis ſaid, were white like Wool, as white as Snow, *Rev.* 1. 14 that is, the Deciſions, or Concluſions of this Judge will be moſt pure, moſt true, and moſt juſt. 'Tis confeſt in the Fifth Chapter of the *Canticles*, where he is deſcrib'd reſembling one that is young; his locks are ſaid to be buſhy, and black as a Raven: Becauſe here in this life we experience Chriſt benign, and liberal, for he rewards true repentance with receiving into his favour, gives Heaven for a few Cordial Sighs, or Groans, proceeding from an humble, and a contrite Heart; but the caſe will be alter'd when he comes to ſit in *Judgment*, then he will appear white as Snow, the Ancient of days, not to be wrought upon to ſhew favour. Youth (you know) is more liberal then old Age: Ancient people hardly part with any thing, as knowing the difficulty of getting what youth freely gives.

6. His *Eyes*, 'tis ſaid, were like a *Flame* of *Fire*, that is, agile, nimble, and able to penetrate any thing; hence is that of the Apoſtle, *Heb.* 4. 13. οὐκ ἔστι κτίσις ἀφανὴς ἐνώ-

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πιον αὐτοῦ. There is not any creature that is not manifest in his sight, but all things are naked, καὶ τετραχηλισμένα and opened unto the eyes of him with whom we have to do: naked for the out-side; dissected, quartered, cleft in the back-bone for the in-side; *Erasmus* renders it *resupinata*, making it a Metaphor from those that lye with their faces upward, that all Passengers may see who they are. *Thou numbrest my steps*, saith *Job*; he did no less then confess that he kept an exact account of every sin of his, of every step that he trod awry, yea, though it were but some wry motion of his mind, so curious and critical he is in his observation; even then when to many he seems to sleep, and to shut his eyes, and to see nothing, he takes notice of every thing. Of this Judge it is said, *Psalm* 11. *His eyes behold, his eye-lids try the Children of men.* Where his eye points out his knowledge, and his eye-lids his critical descant. Those Creatures that have fiery eyes can see in the night; and there is nothing but is open to the sight of this Judge. Again, 'Tis said, his *Feet* were like *fine Brass*, as if burned in a Furnace: which may signifie the inflexibleness of this Judge, proceeding from an ardent zeal to do justice: while life lasts he is pleased to bend his feet, and bow them going forth in a way of Commiseration, and compassion towards the Sons of Men: but it shall not be so, when he acts the Judge: Then his Legs will be Marble, and his Feet Brass; where he placeth his Foot, there it shall inflexibly stand. This very thing is signified likewise by the two-fold Rod, which the Scripture speaks of; the one is a *Rod of Wood*, mentioned *Psalm* 23. which Rod is easily bow'd if any thing of weight be fastned to the end of it; but the other altogether inflexible as being a *Rod of Iron*, spoken of, *Psalm* 2. which the Holy Ghost there puts into the hand of this Judge. 'Tis possible that *the Rods* of earthly Judges may be bow'd if a Purse of Money be

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ty'd at the end of them; but the Rod of this Judge is not of Wood, but Iron, and ſo is inflexible.

To proceed; His voice is ſaid to be as the *ſound of many Waters*, terrible; ſuppoſe, as the noyſe of a whole Army that is heard far, and near. A River or Stream that is damm'd up for a time, when once it breaks forth, the noyſe it makes is inutterable, not to be expreſt. No wonder then if the Ocean of the wrath of God ſtreightned, as it were, for ſo many thouſand years, at length breaks forth like the *ſound of many Waters*. *I have a long time held my Peace*, ſaith the Lord himſelf, *I have been ſtill, and refrain'd my ſelf, now will I cry like a travailing Woman, I will deſtroy, and devour at once*, Iſaiah 42. 14. If *Job* was forc'd to ſay, Deſtruction from God was a terrour to me, and by reaſon of his Highneſs I could not endure; How will the Damned be able to bear the weight of that Sentence, *Ariſe ye Dead, and come to Judgment*? or of that, *I was an Hungry, and ye gave me no meat, I was thirſty, and ye gave me no drink*, &c. And if theſe whiſperings, as I may ſay, be ſo terrible, how terrible and inſupportable will the pronouncing of this *Sentence* be; *Ite maledicti*, *Go*, or *Depart* from me *ye curſed into everlaſting fire*? words which breath nothing but fire, and brimſtone, ſtings, and horrors.

Neither is this all, for 'tis ſaid, *out of his mouth went a ſharp two edged Sword*, which ſome interpret of the definitive Sentence of the Judge, and its Execution: citing that paſſage in *Deuteronomy*, Chap. 32. 41. *If I whet my glittering Sword, and my hand take hold of Judgment, I will make mine Arrows drunk with Blood, and my Sword ſhall devour fleſh*, that is, ſay they, ſhall conſume all the *Corruptibility* of the fleſh, ſo that the *bad* as well as the *good* ſhall be incapable of dying any more.

more. The *Sword* was two *edg'd*, to ſhew the *Dreadfulneſs* of this, doubtleſs, to the *Bad*, yea, and to the *Good* alſo at firſt, till they have recollected, or better bethought themſelves; *terrible* it will be to the Bad, becauſe they know themſelves guilty, and *terrible* to the Good too, ſince they know they cannot ſtand in judgment without God's Grace, cannot by any ſtrength of their own eſcape. Thus while the Parent corrects a refractory Child, the more ingenuous, and obedient fear, and tremble, becauſe they think they may commit the ſame fault for which the other is beaten: As the wicked ſhall be ſure to be condemned, that are on the left hand; ſo the righteous ſhall hardly be ſaved, that are on the right hand.

'Tis added by Saint *John* in his Deſcription of *this Judge*, That his *Countenance* was as the *Sun* in his ſtrength, or in its *Zenith*. If the righteous ſhall ſhine as the *Sun* in the Kingdom of their Father, as they ſhall, *Mat.* 13. 43. how much more bright ſhall *Chriſt* ſhine, who will appear in the ſtrength of his *own* glory? Chriſt was a *Sun* on Earth, who roſe, as I may ſay, at his *Nativity*, and ſet or went down at his *Death*. But alas, how few minded that Day of his, becauſe that Sun was obſcur'd with the Cloud of his Humanity, much more by the darkneſs of the *Jews* obſtinate blindneſs. He *roſe* again at his *Reſurrection*, beginning, as it were, another day; was in the *Aſcendant*, when he Aſcended; at the Day of *Judgment* he will be in the *Meridian*, and will never ſet again unleſs it be to the *wicked*, from whom he will for *ever* obſcure himſelf, not vouchſafing them the leaſt ray of the light of his Countenance to all Eternity.

Thus I have ſhew'd you in what reſpects the Day of the Lord may ſtil'd, *Dies Magnus*, the Great Day, and

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in what reſpects the *Dreadful Day.* As in reſpect of the Judges dreadful coming to judgment mounted on the Clouds; in reſpect of his being well known to all to be the ſame as was judg'd, and unjuſtly condemn'd; in reſpect of his Authority, rigour, and ſtrict juſtice that he will execute, in reſpect of his piercing eye, his inexorableneſs; his dreadful denouncing of Sentence; and in reſpect of his brightneſs, every Ray of which will be as a Dagger to ſtab th: Reprobates at the very heart.

I come now (according to my promiſe) to ſpeak jointly of theſe two Epithites by way of Application to our ſelves of what hath been already ſaid.

1. Then is there a day, that the Lord hath appointed to judge the world in? Then let us take Saint *Paul*'s golden Counſel which he gives to his *Corinthians.* Let us judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart, 1 *Cor.* 4. 5. Let no man anticipate this Judge, take his office out of his hand by judging his brethren. Exact knowledge is requiſite in a Judge, the eyes of Man are too dim to judge of the Actions of others, becauſe they cannot ſee into the heart, their root, or fountain, for God alone is the ſearcher of the Heart. Hence it is that holy men in this life are oft judg'd to be Hypocrites, when as on the contrary, the gliſtring Glow-worm of morality in this dark night of the world goes under the the notion of holineſs, and integrity. Thus the righteous are condemn'd, and the wicked uſtified by theſe who judge after the light of their eyes, according to appearance, and not righteous judgment.

2. Is this day coming? The thought of this ſhould take off the wheels of their Chariots, make them drive hea-

vily, who walk not only, but run in the way of their hearts, and in the ſight of their eyes, thoſe windows of wickedneſs, and loop-holes of luſt. Know this whoſoever thou art that takeſt thy ſwing in ſinful courſes, that God will bring the to judgment, either in this life as he did *Hophni*, and *Phineas*, *Nadab*, and *Abihu*, or infallibly at thy Death's day, which is thy *Dooms-day*, then God will bring thee *per* force be thou never ſo loath to come to it, he will hale thee to his Tribunal be it never ſo much againſt the heart, and againſt the hair of thee.

To contract, will this Day of the Lord which is coming, be a great and terrible or dreadful day in ſo many reſpects as you have heard? Then as you tender the ſafety of your immortal Souls in *that Day*, ſoak them before in the conſideration of it; and to this end ſuffer me to furniſh you with a few Meditations, which may conduce to the farther ſetting home of what hath been already ſaid on this ſubject As Almighty God hath ſhar'd his Pow'r in the creating of things, his Wiſdom in the Government of them, his Mercy in the Reſtauration of ſaln man; ſo he hath reſerved his juſtice in puniſhing of wicked to be declared eminently on *this Day*. 'Tis true, the wicked meet often with ſome of Gods vengeance here in this life; but that is only as the heat-drops to the ſwinging ſhower of Gods wrath, and indignation, which on *this day* will take hold upon them; 'tis but the brief Preface to the huge Volume of miſery that then will attain them. For if he made ſuch variety of things to ſhew his power, ſo wonderfully hath qualified them as he hath done to ſhew his wiſdom: If he hath done, and ſuffer'd ſo much as he hath done that he might manifeſt his mercy to all, what think you will he do when he ſets himſelf about it, makes it his buſineſs to manifeſt the greatneſs of his juſtice? Or if you will thus, to make *this day* appear ſomewhat more dread-

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ful yet; If when he intended to ſhew the greatneſs of his mercy, He the Son of God would be born in a Stable, lye in a Manger, converſe with ſinners here in the world, and at length for wretched ſinners be apprehended, bound, ſpit upon, buffeted, crown'd with thorns, ridiculouſly array'd, bear his Maſſy Croſs on his own ſhoulders, and at laſt on it be Crucified between two Malefactors; if, I ſay, the Son of God deigned to undergo ſuch things to the aſtoniſhment of Heaven, and Earth, Men, and Angels, and this to declare the greatneſs of his Goodneſs, and Mercy: Then conceive, if you can, what he will do when he intends fully to declare the greatneſs of his Juſtice, kept with much long-ſuffering and patience till this *Great Day*. If you would have this farther illuſtrated, then thus: Saint *Luke* in his relation of the manner of Saint *Paul*'s Converſion, tells us, in the 9. Chap. of the *Acts*, that after he was diſmounted he heard a voice, ſaying, *Saul, Saul, why perſecuteſt thou me?* and he ſaid, who art thou Lord? and the Lord ſaid, I am Jeſus whom thou perſecuteſt; and he trembling, and aſtoniſhed, ſaid, Lord what wilt thou have me to do? To apply this to our purpoſe, If the Apoſtle was ſtruck with ſuch trembling, and aſtoniſhment, when he did but come to the knowledge that it was *Jeſus* whom he perſecuted, crying out, *Lord what wilt thou have to do?* as if he ſhould have ſaid, behold I am ready to believe, ready to obey, ready to dye for thee, ready to ſuffer any thing at thy hand for what I have ignorantly done: Oh what fear, what trembling, what amazement, what horror, will take hold of the wicked, when they ſhall ſee Chriſt coming in ſuch Glory, and Majeſty, and Power, whom they for them embracing of moſt vile things have neglected, contemned, and deſpis'd, to ſpeak the beſt of it; whoſe Miniſters they have ſcoft at and abuſed, whoſe menaces, and threats they have vilified, whoſe precious Pearls of Promiſes, and wholſome Admo-

nitions they like Swine have trampled on, whose Livery they have worn, but have serv'd themselves. Neither is it to be past by without wonder, that so much trembling, and astonishment should surprize Saint *Paul*; for what dreadfulness could there be in that voice that courteously call'd him (so vile a person) by his name; brought life to him that persecuted the Lord of life, and Glory; promised Salvation to one that breath'd forth nothing but malice and hatred; kindly received so cruel an Enemy? And yet being not able to bear up under the weight of this voice from Heaven, nor to endure that beam or glympse of the Divine Majesty; 'tis said, *he fell on the Earth* as if destitute of life and spirit: What then will their Torment, and Destraction, be whom the same Majesty of God shall entertain not with smiles, but frowns, not with life, but death and destruction; not with any token of love, but with a drawn sword, and all manner of cruelty? certainly, they that cannot endure him calling them to *Repentance*, will not be able to endure him coming to take *Vengeance*; they that cannot bear the guilt of their sins, will never endure to look the Avenger of sin in the face. Mountainous sinners at this *Great and Dreadful day* will be forc'd to call upon the Mountains to fall upon them, and the Hills to hide them from the presence of him that shall sit as Judge on his Throne. I shall shut up my discourse with this story: When *Sapores* King of *Persia* rais'd a violent Persecution against the Christians; one *Usthazanes* an old Nobleman, a Courtier, that had *Sapores* Government in his Minority, being a Christian, was so terrified, that he left off his Profession: but he sitting at the Court-gate when *Simeon* an aged Bishop frown'd upon him, and turn'd away his face with indignation, as being loth to look upon a man that had deny'd the Faith; *Usthazanes* fell a weeping, saith my Author, went into his chamber, put off his Courtly attire, and brake out into these words, *Ah! how*

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shall I appear before the Great God of Heaven, whom I have deny'd, when Simeon *but a man will not look on me? if he frown, how will God look upon me, when I come before his Tribunal?* The thought of Gods Judgment Seat wrought so strongly upon him, that he recover'd his spiritual strength, and dyed a Glorious Martyr. Thus did but men consider, that they must one day stand before the Bar of Gods Tribunal, they would be casting up how things stand betwixt him and their own Souls: would any man loyter away the day when he knows he must shew his work to his Master at night? Let every man in all his doings remember his end, and so he shall never do amiss; remember that all must come to a reckoning in this *Great and Dreadful day*, and that though here in this world men may wear Vizard Masks of Hypocrisie, yet when they consider they shall be pluckt off in that day, it will be a means that they will order their lives so that their appearance may be with comfort.

I have done with my Text, and it may now be expected that I should speak somewhat of the occasion. For you are to know we at present solemnize no less then the Funeral of *the Metropolis* of this Nation. But if you look that I (though present when it was on Fire, and a Fellow-Sufferer with many of you) should present you with a *Hypotyposis* or Description of that most lamentable and devouring Fire, as it is deservedly stil'd; you must excuse me if I frustrate your expectation; that I conceive is more lively to be depainted by a Pensil, then a Pen, and better expreſt on a Table or Draught then by the Tongue, only thus much I shall speak: As it is said concerning the roll of a Book given to *Ezekiel*, that it was written within and without, and there was written therein Lamentation and Mourning, and Woe, *Ezek.* 2. So in every circumstance that accompanied this dismal Conflagration, *Judgment* was writ as in Text Letters, whether we consider *the Time*

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when it firſt broke forth, the dead of night; or *the Place*, a cloſe narrow Lane, where many Houſes were burn'd down before any Engines could come to play in order to the extinguiſhing of it; or *Manner* of it, burning againſt the wind ſo fiercely, that it ſpared no Fabrick in its way though never ſo auguſt and ſtately: Churches now prov'd no Sanctuaries as in the time of other Fires: I may adde, it was an amazing Judgment, which deluded People, and deprived them of the uſe of their reaſon. I believe there are ſome here preſent, who with my ſelf, did not think that ever the Adverſary and Enemy, that *Dreadful Fire* would have entred into our Streets, the place where it began being ſo far diſtant from our Habitations: And ſo you'l ſay this Fire well deſerves both the Epithetes in my Text, *Great* and *Dreadful*; as if Almighty God had ſpoke to *London in termini*, expreſly under the name or notion of a *Forreſt*, as once he did to *Jeruſalem*, *Ezek.* 20 47. Behold, I will kindle a Fire in thee, and it ſhall devour every green Tree in thee, and every dry Tree in thee, the flaming flame ſhall not be quenched, &c. And all fleſh ſhall ſee that I the Lord have kindled it, and it ſhall not be quenched: I the Lord who am a conſuming Fire. 'Twas brought to paſs then, *Deo irato, & irritato*, God being not only angry, but provok'd. It was not long before this Fire hapned that God viſited *this City* with the Plague of Peſtilence, which walkt in as *much ſtate* along the Streets as ever the *chief Magiſtrate* of it did; its retinue wore a kind of Purple to the fatal ſpots being of that colour. O the high ſilence that I was witneſs of (to Gods Glory be it ſpoke) in many places of the City, at other times clamorous and tumultuous enough! Had it been askt where dwells ſuch a one, the anſwer would have been, *he is dead*; where his Wife? *dead*; where his Children? *dead*; where his Man; his Maid? *dead*. Pale

Death

Death ſate in the Windows, kept Shop, ſeal'd up Doors, ſo that none durſt enter. But *London* ſoon forgat this Tragedy; her filthineſs was in her skirts, ſhe remembred not her laſt end, or rather how near to her end (in ſome ſenſe) ſhe was brought: God had no ſooner turn'd her ſorrow into *joy*; her ſighing into *ſinging*; her mourning into *melody*; her prayers into *praiſes*; her Tears into *Triumphs*, but they, nay, we made a bad uſe of his mercy, till a Flood of Fire brake in upon us, as a Deluge of Water did on the old World. Hence it was that ſhe came down wonderfully, to uſe that expreſſion in the Lamentation of *Jeremy*, concerning *Jeruſalem*. *Londons* incogitancy and and inconſiderateneſs, together with the licentious lewdneſs following thereupon, not to ſpare the place of my Nativity, brought her down with a vengeance to ſit in Aſhes, as *Job's* calamities brought him to the Dunghil. You may ſuppoſe her then as a diſconſolate Matron uſing theſe words; Is it nothing to you all ye that paſs by, behold, and ſee if there be any deſolation like unto my deſolation, which is done unto me? wherewith the Lord hath afflicted me in the day of his fierce, or fiery anger: He hath ſent Fire among my buildings, and it hath prevailed againſt me, he hath made me deſolate. Is it in the wiſhes of you the Inhabitants of this place, whoſe habitations are yet ſtanding, that they ſhould not partake of *Londons* puniſhment? would you that your *Bethel* (in which through God s goodneſs ye are aſſembled at this time) ſhould never be turn'd into *Bethaven*? would you not have *Iecobed* written upon all that you can call Beautiful and Glorious? then ſee you decline ſuch ſins as are mentioned in the ſpecifick Prayer for this occaſion. Neither are we to forget that in the midſt of Judgment God remembred mercy: not only in not conſuming the whole Suburbs that were contiguous, but in ſparing ſome of the City, and in bleſſing the endeavours of the Re-builders

of

of it even to a miracle: The little time I have been in it, I have ſeen enough to be thankful for while I live: As if when in its rubbiſh it had been ſolemnly buried by ſome of her Miniſters in ſeveral places of it, ſaying, ſince it hath pleas'd Almighty God in his righteouſneſs to take away from us our dear Habitations in which we ſo much delighted, we commit them to the ground, Earth to Earth, Aſhes to Aſhes, Rubbiſh to Rubbiſh, in ſure and certain hope to ſee them to have ſuch a Glorious Reſurrection (like a *Phœnix* out of its Aſhes) as ſhall create wonder in all that ſhall behold it, and this through his Almighty Power who is able to ſubdue not perſons only, but all things to himſelf, even the vaſteſt Structures, and can with as much eaſe give them a being again. Or as if the whole Body of her Inhabitants, to the credit of us their Teachers, had ſaid, ſeeing the Fire approaching their Habitations, well, Gods will be done, we brought nothing into this world, neither ſhall we carry any thing out of it, the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord. Nay, we know that if theſe earthly Houſes of ours, theſe Candle-Rents, old Timber Buildings be diſſolv'd, be conſum'd by Fire, we ſhall have buildings run up ſo ſtrongly, and ſo ſuddenly, as if they had been made without hands; nay, we ſhall have buildings of Gods own making, for except the Lord build the houſe, they labour in vain that build it. There is no good to be done unleſs God ſet his *Fiat* to it, and ſay *let it be done.* If he blaſt and not bleſs mens endeavours and policies, they are all but *Arena ſine Calce*, ſand without lime, they will not hang together, but like untemper'd Mortar fall aſunder. The *Jews* at this day when they build a houſe, they are, ſay the *Rabbins*, to leave one part of it unfurniſht, and lying rude, in remembrance that *Jeruſalem* and the Temple are at preſent deſolate; at leaſt they uſe to leave about a yard ſquare of the houſe unplaiſtred, on which they write in great

letters

letters that of the *Pſalmiſt*, *If I forget thee* ô Jeruſalem, *let my right hand forget its cunning.* I know not whether any of you that are Building or have Built your Houſes, will be willing to leave a yard ſquare of them unplaiſtred to write in it in great letters, *If I forget thee O London*, &c. this may be thought too great a blemiſh in your fair beautiful Buildings; but as ever you would have the Bricks laid in order to continue long ſo, and not to be burnt again, but to crumble away between the teeth of Time; let old *London* dreadfully conſum'd by Fire have a room in your minds and memories, not forgetting the mercy God ſhew'd in the midſt of that dreadful judgment.

To conclude; Let thoſe of us that have been large ſharers in this judgment, who are Chriſtians not by Water only but by Fire, heartily beg of God that we may come forth of the Crucible of Affliction, as Gold doth out of the fire *refin'd*, that we may loſe the droſs only of our ſins, not the gold of our patience, and holy ſubmiſſion to his will, and other graces. And you whoſe Habitations are ſtanding Monuments of Gods Goodneſs, be ſure at leaſt that you thus warble it on this ſolemn day, ſo often as it ſhall come about; If it had not been the Lord who was on our ſide, we may well ſay, if it had not been the Lord who was on our ſide when the Fire brake out moſt furiouſly upon us, then the Flames had conſumed our Habitations, when the Fire of Gods wrath was kindled againſt us; but bleſſed be the Lord who hath not given our Habitations up to ruine, but hath mercifully pluckt them as ſo many brands out of the fire. Beloved, God hath many ways to make deſolate, he can effect it by Fire, or Sword, or Peſtilence, or Famine, and there is but one ſafe way to avoid thoſe outgoings of his judgment, and in the Prophet *Jeremie's* language is to take away the fore-skins of your hearts, *Jer.* 4. 4. That place of Scripture is well worthy my citing of it, and your diligent attention to it, it runs thus;

Circumciſe your ſelves unto the Lord, and take away the fore-skins of your hearts ye Men of Judah, *and Inhabitants of* Jeruſalem, *leſt my fury came forth like fire, and burn that none can quench it.* Begin at *Adam*'s ſin, heartily bewail that, and then ſet upon your beloved ſin; out with that Eye, off with that Hand, caſt away all your Tranſgreſſions, with as great indignation as angry *Ziporah* did her childs fore-skin; ſo will the Lord lengthen out your Tranquility, neither ſhall your iniquities be your ruine.

FINIS.